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THE LAMBETH REPORT — AFTERTHOUGHTS

WHAT an astonishing report it is. The first temptation for an outsider is to leave it alone, to tip-toe away, as it were, as one would tip-toe away from good, devout men engaged in their devotions. Ability, humility, decency of every kind is marked on nearly every page. How can dissent, for instance, express an opinion in face of such an appeal as this?

"Finally we appeal to all our people to show the spirit of charity in their dealings with other Christians wherever they may be, to respect other Christian Churches, to refrain from harsh or unkind words about them, whether in speech or writing, and to seek both to understand their life and their doctrine by common study and personal contacts."

There is nothing left for a critic to say except—everything. And although everything is included in that tip-toeing away the devout men do not wish for silence to be the only comment. Everything includes the need to dissent, even the discomfort in doing so, and the acknowledgement of barriers harsh and real.

And the report—and this is one of the astonishing things about it—seems to be entirely unconscious of the barriers.

Where Is The Church?

Take, for instance, clause 3 in the resolution on the Bible, a clause which may very well be regarded as a key one.

"The conference affirms (it says) that Jesus Christ lives in his Church through the Holy Spirit according to his promise, and that the Church is therefore both guardian and interpreter of Holy Scripture; nevertheless the Church may teach nothing as 'necessary for eternal salvation but what may be concluded and proved by the Scripture'."

But what is the body, the Church, that shall be the guardian and interpreter of Holy Scripture? Where is it to be found? The conference must surely have been aware of all the conflicting claims about this. And the questions are surely a matter of most solemn concern for the three hundred and fifty or more bishops. For according to the quotation "Jesus Christ lives in his Church through the Holy Spirit according to his promise". Does Jesus Christ live in a unique and absolute manner in the Anglican Church through the Holy Spirit, in such a way as to make that Church and the bishops representing it, the "guardian and interpreter of Holy Scripture"? The Catholic Church flatly denies this. It does not regard the Anglican Church as a Church at all but an error. Jesus Christ and the Holy Spirit belong only to the Roman Catholic Church.

For anyone who wishes to understand the meaning of Jesus Christ, and the Holy Spirit, and perhaps the doctrine of the Trinity, these claims and counter claims have to be taken seriously, as presumably they are intended to be. But the painful difficulties in them nowhere command the attention of the conference. Perhaps for very good reasons. The outsider who, upon the assumptions of the report, is denied a particular revelation of Jesus Christ and the Holy Spirit, may very well ask of the conflicting claims, Why?

The devout men do not answer. The fact that they do not seems to suggest that they are not even conscious of the barrier admitted by their silence.

Views on Scripture

For those who wish to obtain the truth about Scripture (and this is the wish surely of any religious body which uses Scripture) certain questions have to be addressed to the interpreters. The committee on the Holy Bible, for instance, reports as follows:

"Biblical criticism has brought about a number of widely accepted results: that certain narratives which had been taken to be literal history cannot be so taken; that certain books were not written by the writers traditionally ascribed to them; that some of the books were written in several stages at different periods; that some of the features of religion described in the Bible were less unique than had been supposed and were more interwoven with the religion and culture of other peoples. . . . Plainly the work of criticism has enlarged our understanding of the Bible."

If this is so again the question must be asked where and what is the Church that is the guardian of such truth? The Catholic Church would oppose each word of the statement. What is the meaning of Christ living in his Church through the Holy Spirit, if those who make this unique claim are fundamentally divided upon such a simple matter of truth? An outsider in attempting to understand that word Church, in the sense that the report uses it, has the right to ask why such a calamitous division?

Assertion and Dogma

Indeed, with some discomfort he might point out that not so long ago the Anglican Church, which in the report claims to be unique interpreters of Scripture, itself would

have vehemently protested against such a statement on Scripture. Scholars who made it would probably have been called Unitarian and would have had no influence on any Lambeth report. From such facts it might be right to deduce that the spirit of Christ (if such words may be used) is not the unique possession of any particular Church, and the word Church used dogmatically, as in the report, may be a poor word to enclose it. Alas! dogma is contrasted with spirit in the quotations used in this article. It may be judged that spirit comes out much better from the contrast.

The painful fact about all religion that claims to be unique and miraculously revealed is that some one has to interpret it. And the interpreters must claim some special uniqueness for themselves for such a task. They dare not claim it for themselves as persons, therefore they are bound to create a divine institution called a Church, mystic and unique at every point, through which the interpretation shall take place.

History has done much with this claim. The report cries aloud its weakness. It is reduced to dogma; and this amidst conflicting dogmas is not religion but assertion.

FAREWELL!

Our neighbours have left! They came in July, 1944, and from a nearby window to the office at which the Editor is writing this note he looked out and saw the salvaged debris from the bombed Essex Hall laid out on the pavement of Gordon Square and spread over the steps of the entrance to Dr. Williams's Library. Dr. Rowe was wearing a light summer coat. The staff of Essex Hall under his guidance and with his help were sorting out the remains to go into temporary premises generously let by Dr. Williams's Trust.

The return to Essex Hall has now been completed. And if anyone had whispered in the ear of Dr. Rowe in those far-off days of bombing, "the day will come when the General Assembly will return to a splendid new building erected on the present ruined site", it would have seemed like a fantastic dream. But the dream has come true.

Many people have helped the dream to come true, but those who have worked hardest, and with their ability have seen the project through, will allow a special tribute to the Rev. John Kielty, the Secretary of the General Assembly. It is his pertinacity in face of every difficulty which has helped to make the seeming impossible possible. The headquarters of the General Assembly in their new home will begin a new kind of life. It may be the beginning of splendid new things for the whole movement.

And the address of *The Inquirer* remains the same, 14 Gordon Square, London, W.C.1. And if communications for us are sent to Essex Hall there will be some delay in our receiving them.

SPIRITUAL HEALING

A PERSONAL EXPERIENCE

By Phillip Mottram Brown

THE Archbishop's Report on Spiritual Healing has received a recognition in *The Inquirer*. So has the report from North of the Border. And one or two Unitarians have passed judgement or opinion on one or the other.

There, I suppose, the matter should be allowed to rest. Like good Unitarians, we have weighed the whole question of Spiritual, Divine (call it what you will, as long as you don't say Faith) Healing in the balance of reason, and we have decided that whilst there might be some psychological applications in the whole business, by and large Spiritual Healing is unreasonable, and therefore beyond the realm of things seriously considered by Unitarians.

And here we have made the greatest error of all, the trap we Reasonable Religionists all too often fall straight into. We are guilty of attempting a critique of the unreasonable in terms of pure reasoning. It just won't work, and all the evidence proves it.

Until a year ago I laughed as heartily as the next man at the so-called psychic phenomena with which many healers, usually associated with the spiritualist movement, surrounded their operations. The idea of the spirits of dead doctors coming back to heal the sick or of Divine Providence personally intervening to cure sickness in a supernormal way struck me as just too fantastic. Psychology can explain it all in terms of auto-suggestion, hysteria, hypnosis, etc., was my argument. In short, like so many of us, I looked upon this form of healing as a rather elaborate psychological confidence trick. Until I discovered I had the gift of healing myself!

The story of how I was, against my will, convinced beyond all possible shadow of doubt that not only did Spiritual Healing exist, but that I had the gift does not belong here. Suffice it to say that astonishing proof is available, and that on the evidence of four intelligent people, all of whom received benefit from my ministrations, I was issued with the certificate of the National Federation of Spiritual Healers.

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So far, the more advanced psychology students in our movement will have been able to explain away my experiences. It's easy enough to quote acceptable psychological reasons for the cause and effect of supernormal-seeming cures when Spiritual Healing is administered in the usual way—at a short service of prayer and intercession followed by the laying on of hands. But here comes the stumbling-block for the logical. Several of the cures following on my ministrations have been effected without the patient having any knowledge whatsoever, either that I was a healer or that I was interceding for him. In one case, a person who has suffered most painfully from crippling arthritis for many years is now able to walk in freedom from pain. And to this day, he has no idea that I had offered absent healing according to the method used by many healers! Call it lucky coincidence, but a casual question revealed that the pain just faded away on the very day I offered healing!

It is by no means unusual for a patient to exclaim at the heat flowing from the healer's hands, often followed by a brisk tingling sensation. This feeling of heat is also often experienced by the healer during healing. In fact, no healer can long continue with his work without becoming absolutely convinced of the existence of some force or forces completely outside the knowledge of humanity at this stage. It is a force which doesn't need faith, emotion, or any psychological circumstance to spark itself off. Many healers can prove successful ministrations in cases where the patient was incapable of co-operating, i.e. in young children and in animals. This, of course, completely sounds the death-knell of the "sympathetic hysteria" school of thought.

It is too easy to form a reasonable sounding philosophy for some of the apparent miracles that do follow Spiritual Healing. Had Harry Edwards, or the celebrated Harley Street specialist who has discovered the reality of this greatest of all gifts, been allowed to present their evidence before the Commission, the rather nonsensical conclusion that "no cases of inexplicable cures of otherwise incurable illness have been discovered" would never have been advanced. Nor would the equally untenable theory that apparent cures are due to some elaborate form of self-hypnosis.

Unitarians are honest people, but they run the risk of intellectual dishonesty if they are unwilling to investigate further the claims of Spiritual Healing. As one who has the honour to minister to two Unitarian congregations, I have

little taste for some of the rather naïve theories and practices of our spiritualist brethren. But, alas! they have the empirical advantage with spiritual healing. They are healing the sick, whilst we are busy proving it cannot be done!

SCIENTISTS AND UNITARIANISM

By Verona M. Conway

REFERENCES to science and scientists are to be expected in a journal like *The Inquirer* which looks at the world as it is today. But a scientist who reads *The Inquirer* regularly cannot help feeling that many of these references betray a sad confusion. Sad because the confusion often involves misunderstanding, sometimes even veiled hostility, where there could and should be close friendship. The confusion arises mainly from saying "science" when "scientists" is meant, and vice versa.

Much has been and is being written about "Science and Religion", and it seems possible to recognize a gradual emergence, from the wealth of discussion, of the idea that scientific knowledge deals with one aspect of the universe, religious thought with another. This article is not intended to support or dispute the generalization just put forward, but to take it as a starting-point, and assume that, vague and inadequate as it is, it does cover something true about the human mind and soul. The acceptance of its truth has allowed two opposing conclusions to be drawn from it.

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First, there is the conclusion that "therefore there is no conflict between science and religion". If by religion is meant what the Unitarian means, there is no difficulty in accepting this conclusion, and many Unitarians and scientists do accept it quite naturally. It must be said in passing, however, that the conclusion is more difficult for orthodox Christianity and probably also for some non-Christian religions, because in a number of instances science feels that its own sphere of observation and inference is invaded by particular tenets of particular faiths. Thus for the adherents of those particular faiths conflict has arisen and may continue; but with their problems we are not at present concerned.

What does concern us is the opposite conclusion which is sometimes drawn from the notion that science and religion deal with the universe under different aspects—the conclusion that "therefore scientists and religious people have no common ground". Here the confusion between science and scientists shows up strongly. For though a man may spend his working hours in science, is he not still a man? While he is at work on his actual scientific problems, he must aim to be entirely impersonal, unemotional, objective. Does this mean that he is not a person, never feels emotion, never knows the difference between right and wrong? Such a being, thank goodness, does not exist, yet non-scientists sometimes write as though they could imagine a live automaton of this kind.

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The scientific profession is now a very large one, and embraces men and women of every kind of temperament and outlook. The atheist works side by side with the orthodox Christian, the idealist with the go-getter, the theoretician with the gadgeteer. Perhaps it is this very variety that has lent itself to confusion in the mind of the non-scientist. For he will either know one or perhaps a few scientists and assume that they are typical. Or he will know none and assume that all scientists have the views that are described in books and articles purporting to express the "scientific outlook".

It must be stressed that most of those who are actually carrying out scientific research are not especially interested in philosophy, in defining the scientific outlook, in stating the final aim of their work, or, in fact, in doing anything except getting on with the job in hand, which generally holds their live interest, even though it inevitably involves drudgery and routine. It is left in the main to the professional philosopher to expound the ideas which are usually taken to represent the "scientific" view on the larger problems of human life and destiny. The professional scientist may well feel at times that though he doesn't bother to say what he thinks, if he did, he wouldn't say what the philosopher has said.

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Take just one example. It is often said that "science is ethically neutral". Most scientists would agree to this as a statement about science. But it is not a true statement about scientists, for whom, as human beings, ethical neutrality is a psychological impossibility. Science is a tool as neutral as a pair of pliers. It can be a fascinating tool, and in the hands of genius it may have a beauty of its own. There is a variety of motives which lead people to spend their lives in the use of this tool, and usually more than one is effective in any one individual. There is no need to list them all here, but only to emphasize the one which impels a large fraction, if not the majority, of professional scientists to their choice of career. It is the idea that their work is part of the battle against starvation, disease, or tyranny. Is a humanitarianism of this sort so far removed from the aims of the religious man whose daily work is not in the field of science?

To many readers this must all seem too obvious to be worth saying; nevertheless, it is all too often that one does, in fact, hear and read words which imply that all scientists feel alike and that they all feel differently from "us". Such a view cannot be dismissed as not worth challenging, for if it were entertained by any appreciable number of Unitarians there could be a real loss. The Unitarian outlook, with its freedom from dogma, its desire for simplicity, and its willingness to re-think and refresh its basic faith at any time and at all times, is uniquely suited to satisfy and help the working scientist. There must be no barrier; we Unitarians should go out to scientists with welcome and friendship. We may lose a great opportunity for widening and strengthening the religious fellowship which we feel to be the world's crying need, if we allow ourselves to feel that scientists are "other than us", and ignore the idealism that spurs many of them to their work, and the fundamental religious needs and problems which, as men and women, they share with the rest of humanity

A TALE OF SPIRITUAL ENERGY

By H. L. Short

(From a sermon preached at King Edward Street Chapel, Macclesfield, August 24, 1958, for the 200th anniversary of the first service in the present building.)

IN every congregation there is an ebb and flow of spiritual energy from age to age. There are times when life runs high, and times when it dwindles. We owe much to those who remain faithful in slack times; but no church can survive unless there also come times of power. Much of the story of the Macclesfield chapel during the nineteenth century is uneventful; but there was one period of real excitement. Though it happened a century ago, the present strength of the congregation is directly due to it.

It was the ministry of John Wright, from 1846 to 1853. He was grandson of the famous Richard Wright, "the Unitarian missionary", a poor man of East Anglia, who tramped over half of England in the early nineteenth century, spreading his Unitarian faith. John Wright was only twelve years old when his grandfather died, and a fund was raised to pay for his education. He entered Manchester College at 16 years of age, and became assistant minister at York at 21. Next year, already a married man, he was invited to Macclesfield. The congregation was at a low ebb, being sedate and elderly. But Wright had already helped to found the Manchester District Sunday School Association, of which he soon became secretary. He also funded and edited the Sunday School Penny Magazine.

At Macclesfield he quickly applied his ideas and organising powers. The Sunday School soon had 230 members, and classes every night of the week. There were teachers' meetings, a penny bank, and a school gardens society. Young Mr. Wright was in great demand as a Sunday school anniversary preacher, and as secretary of innumerable societies. He had overflowing energy.

Some of the older members were dubious, for he made no secret of his admiration for Theodore Parker and Francis William Newman, who in America and England respectively were inspiring a revolt against the old-fashioned scriptural Unitarianism. But there was an influx into the congregation and school of young people of Methodist origin, inspired by the radical preaching of Joseph Barker, the Primitive Methodist firebrand who founded the Christian Brethren movement (our Mossley and Mottram congregations sprang from it). John Wright even found time to write *A Popular Introduction to the Bible*, embodying the new ideas. It is old-fashioned now, but it was a pioneering work in its day, and it quickly went into a second edition.

Then in 1853, when he was still only 29, he accepted a call to Bank Street Chapel, Bury, where he had a remarkable ministry of twenty years. The congregation and school grew immensely, and the present extensive school buildings were erected. He helped to found the East Lancashire Missionary Society, and the Unitarian Home Missionary Board (now the Unitarian College, Manchester), and as a matter of course was secretary of both. There was hardly a single denominational activity in the north in which he did not have a hand, until he burnt himself out at the age of 49. For a few years he struggled on as minister at Bath, but he had to give up. He retired to Birmingham, withdrawing completely from public notice, though he did not die until he was 76, in 1900.

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After he left Macclesfield there was a crisis in the congregation. The next minister was 65 years old, and had been retired from the ministry for some years. He belonged to the old school, and did not approve of the young people's admiration for Barker, Parker, and Newman. He dismissed six of the Sunday school teachers, whereupon the majority of teachers and scholars withdrew in a body. For a time they gathered for school sessions in a dell on the hillside above the town. Then Samuel Greg, the idealistic millowner (he was the inventor of works' councils), persuaded them to remain within the Unitarian body by founding a second congregation in the town. Soon the group bought an old Methodist chapel in Parsonage Street, where for thirty years a vigorous congregational life was maintained. The Brocklehurst family, the leading supporters of King Edward Street Chapel, subscribed also to Parsonage Street, and for a time the two congregations shared a minister. Many people belonged to both chapels, worshipping in the one in the morning and attending Sunday school and evening service in the other. Samuel Greg himself preached regularly; some of his sermons and prayers were printed in *A Layman's Legacy*.

Indeed, Parsonage Street soon was the stronger congregation, and it was suggested that the old chapel in King Edward Street (now regarded as one of the most handsome of our old meeting-house) should be sold as beyond repair. This was strongly urged by Mr. Dowson, of Gee Cross, and the district association. The Brocklehursts were ready to give up their long financial support of the old chapel, and let the remnants of the congregation combine with the newer cause. But a few determined lovers of the old place refused to give way, and the lovely and historic building was saved; though its full beauty was not brought out until the restoration of the 1920s, under the late Rev. T. Paxton. Eventually the two congregations came together again in 1888, in King Edward Street Chapel; the building in Parsonage Street was kept for some years as a Sunday school, and is still affectionately remembered.

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A split in a congregation may sound a matter for regret; yet, in fact, it was ultimately a great benefit. For when the breach was healed, the real strength of the combined congregation came from Parsonage Street, founded by the dissident followers of John Wright. The energy he infused into them still persisted. It was their children who lovingly and at great cost restored and beatified King Edward Street Chapel in the present century, and who still form the nucleus of the congregation today.

I have told this story because I think that we have a mistaken idea that the history of an old congregation is primarily concerned with its seventeenth-century origins. But it is not enough for a religious society to begin well; it needs a periodic renewal of spiritual energy. It will often be found that this happened, in many of our congregations (as in English and American Unitarianism generally), about the middle of the nineteenth century. And often also it was accompanied by crisis and turmoil, which ultimately led to new life.

AMERICA IN RETROSPECT

(Continued)

By A. B. Downing

I FIND it difficult to say exactly what I thought of the I.A.R.F. Congress itself. The main addresses on Islam and Buddhism by distinguished representatives of those faiths told us little we could not have learnt from a good textbook. The other addresses on Christianity, Hinduism, and Judaism, were rather more personal. The most pertinent to the purpose of the Congress, and to me the most brilliant, was the one by Rabbi Freehof. But these addresses were never discussed in the groups. An address that could have been fruitfully discussed was the one by Rabbi Freehof, but this came right at the end of the Congress just before the culminating candlelight service. Intellectually, the six discussion groups were the most interesting feature. They gave us a good opportunity of seeing American minds at work, and that, of course, is something of an education. In the one I attended the humanist controversy got quite an airing, and when the floor was not being monopolized by the panel, all sorts of "isms" and intellectual labels were mentioned in a way which seemed to suggest that there was more breadth than depth of thought. Americans are very fond of talking about such things as "areas of sociology", etc., in a way which left some of us rather flummoxed.

Following one of the plenary sessions, it was noised abroad in the Press that the Unitarians had solemnly decided at their Congress to stay within the bounds of Christianity. This sensational news was the result of ardent attempts, happily defeated, to get the phrase "liberal Christianity" deleted from the I.A.R.F.'s full official title, which it must be admitted is not commonly used. Our humanist and more radical brethren seemed at times to have a certain frank (and disquieting) intolerance of anything "Christian" or traditional. They seemed more anxious to make a new heritage than to preserve what is vital in the old one. There was often a curious lack of that ordinary friendly agreement to differ, which I have come to the conclusion is one of our English Unitarian virtues. We sometimes regard ourselves in England as very divided on ultimate religious issues, but our English Unitarianism—compared with the intellectual divisions of our American brethren—is positively monolithic!

Much of the charm and success of the Congress lay on the social side, culminating in the "Gala Farewell Dinner" in the ballroom of one of the big Chicago hotels. At the latter, speakers indulged enthusiastically in wildly irrelevant and hoary jokes, though there were some redeemingly good speeches. The high spot of the evening was a coloured T.V. star singer with an African drum under her arm, who asked us all to be more "prayerful" as we joined in one of her refrains. The one which has implanted itself in my memory ran as follows (carefully transcribed): "Bah-er-lambo, Bongo Bongo"! I cherish that as my choicest memory. As Hurree Singh, of Greyfriars School, might have said in the pages of *The Magnet*, "the prayerfulness was terrific"! Rumour had

it that for $500 we might have had some Red Indian dancers instead. I myself much preferred the dark lady with the drum!

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As far as one could judge, the American Unitarians are still licking their electoral wounds. The recent sharp contest for the A.U.A. presidency was often alluded to, and partisanship had by no means died down, though both the successful candidate (Dr. Dana Greeley) and the unsuccessful one (Dr. Ernest Kuebler) made every possible public attempt to distribute oil and balm. That electoral contest seems to have been a deeply troubling episode, with undercurrents irrelevant to us and perhaps beyond our comprehension. But I suppose that if we had two or more very competent candidates really competing for John Kielty's job as G.A. Secretary, our denomination might be much more lively than some people think it is! In England we have got down so much to rock bottom that too few people are trying to do too many jobs. In America the situation seems to be reversed. I was told that at the A.U.A. Headquarters over seventy people are employed full time! Contrast that with Gordon Square!

Most of the Europeans took part in the post-Congress tour, which the Americans had most generously organized for us at no great cost to ourselves. Indeed we were helped and subsidized at every end and turn. We travelled through the night from Chicago to Pittsburgh, where we arrived at 7 a.m., and stayed a day and a half. Our church there is a very active and influential one. The minister (Irving Murray) was away preparing for his heavy labours which would begin in the fall, but we were received by the assistant minister—an appointment which is far from being uncommon. All of us, again, made memorable contacts through the hospitality given to us in Unitarian homes.

Our next stop was Washington, a place which ten years ago had only one Unitarian church (All Souls) and now has at least five, with several other groups forming! All Souls Church is a stately building, with its white pews and pulpit, its rich premises, and highly organized offices. The death of its famous minister, Powell Davies, was a severe blow, and there was much speculation about the succession. Our reception there was particularly well managed. Washington has all the more refined attractions of a capital city, and we paid due homage at all the national shrines. All of us again received friendly and fascinating hospitality.

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From Washington we went to Boston, Mass., the traditional centre of Unitarianism, where our movement's influence is rather more muted than it used to be owing to the Catholic resurgence. There were once twenty-eight Unitarian churches in Boston. Now there are five, some apparently having been sold to Baptists, Catholics, and fundamentalists. The result seems to be that those remaining are very wealthy. Their members still seem able to wield a certain influence through the fact that many of them appear in the Boston Social Register, to which admission is expensive and carefully vetted. Many Unitarians in New England are unashamedly interested in ancestor worship, which gives them a rather different outlook from that of the pioneering twentieth-century Unitarians of the Middle West. There is more calm gentility about Unitarianism in Boston and more subservience to the past. The only gentleman I met in America during the hot season wearing a waistcoat was a distinguished Unitarian in Boston! He looked as though he had just stepped out of Jermyn Street—an appearance which would probably carry little weight in Nebraska. The New England churches are most attractive. One young minister I met did not find it easy to persuade his congregation to accept newcomers with Jewish names or come to terms with the "new" Unitarianism. The older churches are richly capparisoned and superbly maintained. The future of Unitarianism in the Boston area seemed to me much more of an enigma than elsewhere, although in the much more progressive and pioneering areas further west, it is enigmatic enough.

The influential Old South Church in Boston, which is Congregationalist, has a richness of plant and premises which makes our Arlington Street Church look poor by comparison. I was taken to see it as an example of what Unitarians have to compete against in order to attract religiously uncommitted Bostonians. A good church kitchen is an advantage in America. We were also taken to see the First Church in Plymouth, "America's oldest Protestant Church". This, no doubt for "historical" and tourist reasons, seems to be more comprehensive in its Christian outlook. I can scarcely imagine a humanist being appointed there. Again one was struck by the solid richness of the place. In Plymouth we were entertained to a "clambake" on the beach. This, we found, involved eating rather messy clams followed by a whole lobster for each of us, thrown in by an anonymous donor by way of added excitement! It was all very enjoyable.

A LAYMAN'S NOTES

By A Lay Contributor

IN the old days, so I am told, a favourite toast at Unitarian functions was "Civil and Religious Liberty the World Over". More recently the same spirit has been embodied in the Four Freedoms. But there is an important Fifth Freedom, of which we have been reminded by a recent episode; it may be called Freedom to Travel.

Perhaps the case of Dr. Pauling in recent weeks has put this country a few steps further on the right track.

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Dr. Linus Pauling is a native-born United States citizen. Since 1931 he has been Professor of Chemistry at the California Institute of Technology at Pasadena. His achievements fill an entire column in our *Who's Who*. To select only a few, he holds the United States President's Medal for Merit (1948) and the Nobel Prize for Chemistry (1954): he has received honorary degrees from the universities of Oxford, Cambridge and London: and he is an honorary Fellow of the Royal Society. In short, he is an eminent and respected scientist of international repute.

On August 31 he arrived in this country by air, at London Airport. He had come to attend two meetings: a symposium of the Chemical Society of London, on September 15, and a public meeting organized by the Campaign for Nuclear Disarmament, on September 22. At the airport he was closely questioned by the immigration officer about these two meetings, and was eventually granted permission to enter the country, on condition that he left again not later than September 15. When he reminded the officer that the first of his two meetings was to be held on the evening of that day, an extension of 24 hours was allowed, to September 16. No further extension, he was told, could be permitted; this made it impossible for him to attend a reception for visiting scientists which was to take place on September 17.

The immigration officer explained the limited permission by saying (as reported by Dr. Pauling), "We do not admit people to Great Britain who come principally to take part in public meetings, especially when against Government policy".

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These facts did not become generally known until September 5, when *The Times* published a letter from Lord Russell (Bertrand Russell) giving the story in some detail. Next day (September 6) the Home Office issued a statement, saying that Dr. Pauling was going to Austria between the two meetings, and by law they could not give him permission to enter the country on the second occasion until he actually presented himself at the airport again, requesting admittance. (No explanation was given why the officer had limited the first visit to a shorter period than Dr. Pauling had asked for). With regard to the statement attributed to the officer about people "who come to take part in public meetings", the

Home Office did not deny that it had been made, but said, "Such a statement is not a complete or accurate description of Home Office policy. It is not the practice to exclude foreigners simply on the ground that they propose to address meetings, whether hostile to Government policy or not, but special considerations can arise relating to the auspices under which such meetings might be held".

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Since the Home Office did not deny that the officer used the words quoted by Dr. Pauling, it seems likely that he did use them, or something like them. Now immigration officers are intelligent and conscientious men; by their difficult and thankless work they enable the citizens of this country to sleep more soundly in their beds and work more securely in their jobs. If an officer did use the words quoted, he must have sincerely thought that he was expressing Home Office policy, or at any rate the current interpretation of it then being applied in practice at London Airport.

That interpretation has now been officially disapproved, once and for all, by the Home Office statement of September 6. Never again will an immigration officer be able to exclude a foreign visitor on the ground that he wishes to address a public meeting which might be critical of Government policy. That is a real step forward.

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But Dr. Pauling derived no immediate benefit. He still had to leave the country on September 16, not knowing whether his reception would be any more cordial when he returned on September 22; indeed, he did not know whether he would be allowed to re-enter the country at all.

However, between September 16 and September 22, something happened. Is it too much to assume that Mr. R. A. Butler himself, who has gained a deserved reputation for liberal-mindedness as Home Secretary, had been giving some close personal attention to the case before he went on his holiday on September 15? At any rate, a day or two after Dr. Pauling arrived in Austria, he received a letter from the Home Office which said that *the Home Secretary could see no reason why he should be refused entry into this country*. And when he arrived back at London Airport on September 22 he passed through the immigration formalities with no difficulty at all. The officer on duty simply asked him how long he wanted to stay; he said he would be here for three days, and was then going to Norway—and his passport was stamped for seven days.

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Dr. Pauling has forgiven us. "This has not affected my admiration for Britain at all", he told a correspondent. "Everyone can make mistakes; there's always the possibility of mistakes and misunderstanding. The important thing is that this great principle of freedom of speech, which was developed here and has been preserved here, should continue".

When Parliament reassembles, it is to be hoped that the lesson of this episode will be firmly rubbed in. "This country" said the *Times Educational Supplement* on September 19, "Has a long and precious tradition of hospitality to the foreigner. It would be appalling if it were allowed quietly to be destroyed amid bureaucratic obscurities. The principle should surely be, not to exclude everyone and then make exceptions, as it seems to be, but to admit everyone and then make exceptions". In other words, if a foreign visitor pays us the compliment of wanting to come and see us, we should start from the basis "why not?" rather than "why?"

★

Talking about "bureaucratic obscurities", I see that *Red Tape*, the organ of the Civil Service Clerical Association, has been giving some advice to those seeking promotion. One tip I liked was, "Always be seen with the *Daily Telegraph*. Never confess that you like to roam the field from the *Daily Mirror* to *The Times*; although this will help you to broaden your mind, it gives you the tag 'instability of temperament'".

Ambitious bureaucrats will have seen a recent discussion in the correspondence columns of the *Telegraph* about the religious beliefs of Florence Nightingale, in which there was an effective intervention at one point from our minister in Lincoln, the Rev. H. W. Kemshall. An emeritus professor of electrical engineering has since taken Mr. Kemshall to task for quoting with approval the definition of "Unitarian" in the *Oxford English Dictionary*. "This is not correct", says the professor, "The universally accepted definition of a Christian is one who believes that Christ was the Son of God. I have a great admiration for many Unitarians, but they cannot be described as Christians".

I know of at least two Unitarians who wrote to the Editor of the *Daily Telegraph* in reply to the professor. At the time of writing, over a week afterwards, no reply from a Unitarian has appeared in the paper.

★

In any event, I prefer the attitude of the well-loved Canon Peter Green of Salford. I once heard someone ask him, at a meeting in Manchester Cathedral, "Can a Unitarian be a Christian?" Peter Green said, with a smile, "Well, I once knew an old Unitarian minister called Dendy Agate. If *he* wasn't a Christian, then I don't know who could be one".

Correspondence

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

"K.B.W."

SIR,—"Contributor" asks me on what grounds a white Englishman has more right to live here than a Jamaican. Here is my answer.

We are conscious of our past. Everywhere around us, in our institutions, our buildings, our lands, our books, our learning, we see evidence of what our ancestors believed in and created. We inherit from them not only our bodies, but our environment in the widest sense. This country is our *home*. It has not been made by strangers: our ancestors made it and handed it on to us. It is for us to improve our heritage and pass it on to our children. It is our duty to be courteous, considerate, and just to those who come to our country from other lands, but our primary responsibility is to our own children.

We, in this overpopulated island, have maintained and even improved our standard of living by voluntarily restricting our birth-rate. The effect of our prudence will be nullified if unrestricted immigration is allowed. Nevertheless, we should always be ready to do our share towards the relief of persons who suffer through no imprudence or fault of their own. I think especially of those—many of them old and infirm—who have lost their homes and possessions in Palestine and Eastern Europe.

Understanding between races is best established, I believe, by cultural contacts. For many years my laboratory at Oxford has been occupied by research pupils from distant lands, who have invariably worked together in friendship. I am sure they have gone home to spread a kindly feeling towards this country among their own peoples.

Those who share my opinions on racial problems are often abused by well-meaning people. Some personal remarks may be relevant. Eighty-six years ago my great-uncle underwent a ceremony of "blood-brotherhood" with an African, and my father did the same with the African's son; and I have inherited blood-brotherhood with the son's son. I hope this happy relationship between the two families will continue. But my African brother does not want Europeans to crowd into Uganda, nor, I am sure, would he welcome a mass emigration of his people to Great Britain. We are good friends, but he is loyal to his own tribe. I respect him for this.

"Contributor" also asks on what religious principles one would confine a fellow citizen to squalor and unemployment. It is precisely this that I wish to avoid, and the question should therefore have been addressed to someone else.—Yours,

Oxford. *John R. Baker.*

[*Other letters are held over until next week.*—EDITOR.]

THE CALENDAR OF THE CHURCHES

SUNDAY, OCTOBER 5, 1958

ABERDEEN, Unitarian Church, Skene Street, 11 and 6. Rev. W. B. TAYLOR
ABERYSTWYTH, New Street Meeting House, 11. Rev. J. CORAN DAVIES
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30. Dr. R. W. WELCH
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3. Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30. Supply
BATH, Trim Street Chapel, Unitarian, 6.30. Rev. S. SPENCER
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7. Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7. Dr. H. J. MCLACHLAN
BIDDULPH GREEN (pr. Stoke-on-Trent), Unitarian Church, 11. Mr. J. ROBSON
BILLINGHURST, Free Church, High Street, 11. Rev. R. TAYLOR
BIRKENHEAD, Unitarian Church, Bamborough Road, 6.30 (October 12). Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30. Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30. Rev. C. JOHNSON
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30. Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30. Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30. ——
BOLTON, Unity Church, Deane Road, 10.30. Rev. JOYCE HAZLEHURST, 6.30. Rev. B. GILL
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30. Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11. Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 2.15 and 6.30. Rev. DUDLEY RICHARDS
BRADFORD, Town Hall Square, 10.45 and 6.30. Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 3. Sunday School, 6.30. Rev. W. R. MILLER
BRIGHOUSE, Unitarian Chapel, 11 and 6.30. Rev. G. RANDALL JONES
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30. Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30. Rev. E. SIDNEY PRICE
BRISTOL, Oakfield Road, 11. Rev. A. H. BRITAN, 6.30. Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3. Rev. L. HALLWORTH
BURY, Bank Street, 11 and 6.30. Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6. Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11 and 6.30. Rev. ROY JOHNS
CHATHAM, **The Church of the Great Commission, Harwood Hill, 3. Mrs. INGE HYDE**
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 3. Sunday School, 6.30. Rev. JOHN M. QUIRE
CHESTER, Matthew Henry's Chapel, Trinity Street, 11. Mr. A. WYNNE, 6.30. Rev. L. A. GRIBBLE
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30. Rev. EDRIC SHAW
CHOWBENT Chapel, Atherton, 10.45 and 6.30. Supply
COVENTRY, Great Meeting House, Hillyfield Road, 11, and 6.30 Rev. E. H. MORRIS
CREWE, **Free Christian Church, Beech Street, 6.30. Supply**
CULVERHAM, Unitarian Church, Hermitage Street, 11 and 6.30. Mrs. M. E. DICKIN
CUXTON, Free Christian Church, Wellesley Road, 11. Children's Service, 6.30. Rev. J. P. CHASE
DENTON, Wilton Street Chapel, 11. Children's Chapel, 6.30. Rev. FRED COTTIER
DERBY, Friar Gate Unitarian Chapel, 6.30. Supply
DITCHLING, Old Meeting House. Mr. G. E. PRENTICE
DONCASTER, Free Christian Church, Hall Gate, 11.——, 6.30.——
DOVER, Adrian Street, Unitarian Church, 11. Sunday School, 6.30. Rev. PHILIP C. WHITEMAN
DUBLIN, Stephen's Green, West, 11.30 and 7.30. Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30. Supply
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30. Rev S. P. WOTHERSPOON
DUNDEE, Unitarian Church, 37 Constitution Road, 11. Rev. S. E. ROGERS
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30. Supply
EXETER, George's Chapel, South Street, 6.30. Rev. Dr. F. D. MAYO-ELLIOTT
GEE CROSS, Hyde Chapel, 11 and 6.30. Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11. Rev. JOHN CARYLER
GLOSSOP, Pittsfield Street, 2. Sunday School, 10.45 and 6.30. Rev. W. H. CORDELL
GLOUCESTER, Barton Street, 3. Rev. J. M. QUIRE
GREAT YARMOUTH, Old Meeting (Unitarian) Church, Middlegate Street, 7. Rev. H. N. BACON
GUILDFORD, Ward Street Church, 11.15. Rev. B. NEVIN CRANE
HALE CHAPEL, Hale Barns, 10.45 and 6.30. Rev. G. J. PRICE
HALIFAX, Northgate End, 10.45. Rev. J. B. TOWLES, 6.30. Rev. ALEX TOWLES
HARTFORD, Free Christian Church, South Terrace, 11. Rev. DENDRON HILTON, 6.30. Mrs. MURIEL HILTON
HEWORTH, Green Meeting, Baines Lane, 11 and 6. Supply
HORSHAM, Worthing Road, 6.30. Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30. Rev. J. B. TOWLES
HULL, Park Street Church (Unitarian), 6.30. Rev. ERNEST PEAKE
ISLE OF WIGHT, Newport, High Street, 11 and 6.30. Rev. W. J. CARTER
KENDAL, Market Place, Unitarian Chapel, 6.30. Rev. T. WARREN
KIDDERMINSTER, New Meeting House, 11 and 6.30. Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30. Rev. ALBERT SMITH
LANCASTER, St. Nicholas Street Church, 6.30. Supply
LEEDS, Mill Hill Chapel, City Square, 10.45. Rt. Hon. J. CHUTER EDE, 6.30. Rev. B. L. GOLLAND
LEICESTER, Narborough Road, 11. Junior Church, 6.30. Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30. Rev. LESLIE MARTIN
LETCHWORTH, Sanctuary, Mon. 3 p.m. Lindsay, Kilkenny, Garth Road, 11. Rev. W. WASHINGTON
LEWES, Westgate Chapel, 11.15. Supply
LINCOLN, High Street, Unitarian Chapel, 6.30. Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30. Rev. L. A. GRIBBLE
LIVERPOOL, Renshaw Free Church, 11. Rev. NORMAN KIRKMAN
LIVERPOOL, Domestic Mission, Mill Street, 6.30. Rev. J. ELIAS MORRIS
LIVERPOOL, Gateacre Chapel, 11. Rev. STANLEY B. BUTLER
LIVERPOOL, Hamilton Road, Egerton, 3. Sunday School, 6.30. Rev. NORMAN KIRKMAN
LIVERPOOL, Hope Street, 6.30. Rev. C. A. PEERS
LIVERPOOL, Ullet Road, 11 and 6.30. Rev. R. D. SIMON
LONDON, Ball Street, Edgware Road, 6. Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30. Mr. JOHN WILSON
LONDON, Brixton, Effra Road, 11. Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30. Rev. CHARLES SMART
LONDON, Forest Gate, Upton Lane, 6.30. Rev. T. E. DALTON
LONDON, Golders Green, Hoop Lane, 11. Mr. JOHN WILSON, 6.30. Rev. K. C. TRAUCHER
LONDON, Hackney, New Gospel Pit Church, Chatham Place, 6.30. Rev. RALPH E. CHERRIMAN (also 11, 1st Sunday in the month)
LONDON, Hampstead, Rosslyn Hill, 11. Rev. DONALD P. MAY
LONDON, Highgate Hill Unitarian Church, 11. Rev. K. C. TRAUCHER
LONDON, Hoxton, Hoxton Square, 11. Rev. T. E. DALTON, 6.30. Rev. W. WASHINGTON
LONDON, Islington, Upper Street, Penton Hall, 6.30. Rev. A. V. FOX
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11. Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11. Rev. JOHN KERRY
LONDON, Leytonstone, Lea Bridge Road, Eastern Grove, 6.30. Rev. R. TAYLOR
LONDON, Mansford Street Church, Bethnal Green, 6.30. Rev. JOHN KERRY
LONDON, Richmond Free Church, Ormond Road, 11. Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30. Rev. F. HAWKINSON
LONDON, Wandsworth Unitarian Church, East Hill, 11. Rev. ARTHUR PEACOCK (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6. Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newnham Road, 6.30. Rev. E. G. LEE
LYTHAM ST. ANNES (Arnside), Channing Road, 11. Rev. ALUN WILLIAMS
MACCLESFIELD, King Edward Street, 10.45 and 6.30. Supply
MAIDSTONE, Unitarian Church, Market Buildings, 6.30. Rev. DENDRON HILTON
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30. Rev. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30. Supply
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30. Rev. MAURICE JOHNSON
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30. Rev. W. HILL WARING
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30. Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30. Mr. WILLIAM MCMILLAN
MANCHESTER, Renshaw Street Mission, 6.30. Rev. R. L. HOPKIN
MANCHESTER, Stand Chapel, Whitefield (October 12), 10.45 and 6.30. Rev. SYDNEY H. KNIGHT
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11. Mr. PHILIP M. BROWN
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30. Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30. Rev. KENNETH TWINN
MAPPEL, Unitarian Hall, 31 Buxtport Road, 11 each Sunday
MIDDLEWICH, Free Christian Church, 6.30. Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 3.15. Rev. DAVID C. DOEL
MORETONHAMPSTEAD, 3 and NEWTON ABBOT, 6.30. Rev. C. G. TOMS
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30. Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 2.30 and 6. Rev. JOHN MATHER
NORTHAMPTON, Kettering Road Church, 6.30. Mr. K. L. SMITH
NORWICH, Octagon Chapel, Colegate, 11. Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30. Rev. C. GORDON BELAH
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30. Rev. HAROLD A. GIBB
OLDHAM, Lord Street Chapel, 10.45 and 6.30. Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30. Rev. H. L. SHORT
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6. Rev. L. HALLWORTH
PAGE LANE CHAPEL, near Wigan, 11 and 6.30. Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30. Rev. E. H. KEMBLEY
POOLE, Unitarian Church, Hill Street, 11. Junior Church, 6.30. Rev. J. W. DUNDLE
PORTSMOUTH, John Pounds Memorial Church, High Street, 11. Junior Church, 6.30. Mr. J. R. STURGESS
PRESTON, Unitarian Chapel, Church Street, 6.30. Rev W. A. M. HELLIER
RENDLESHAM, Hants., The Meeting House, 11. Rev. FRANCIS TERRY
RIPPONDEN CHAPEL, Nr. Harwich, Lancs., 3. Rev. R. I. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6. Rev. F. M. RYDE
ROTHERHAM, Church of Our Father, 10.45 and 6.30. Rev. E. PHILLIPS
SALE, Ashbrook Road, 11. Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 6.30. Rev. G. W. PARKINSON
SHEFFIELD (Attercliffe), 6.30. Supply
SHEFFIELD, Pulwood Old Chapel, 11 and 6.30. Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11. Rev. F. D. DAVIES, 6.30. Mr. A. GRAVES
SHEFFIELD, Upper Chapel, 11 and 6.30. Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30. Supply
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30. Rev. H. WHITAKER
SOUTHAMPTON, Church of the Saviour, London Road, 6.30. Mr. DAVID L. HOOD
SOUTHEND-ON-SEA, Darnley Road, 6.30.——
SOUTHPORT, Portland Street Church, 11 and 6.30. Rev. T. J. JONES
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30. Rev. J. R. BLACKBURN
ST. HELENS, Corporation Street, 6.30.——
STOCKTON-ON-TEES, Wellington Street, 6.30. Rev. A. D. WILLIAMS (also 11, 2nd Sunday in the month)
STOCKTON-ON-TEES, Presbyterian Unitarian Chapel, 11. Rev. C. SHARPLES
STOURBRIDGE, Unitarian Church, High Street, 6.30. Rev. B. VINEY (also 11, First Sunday in the month)
SWANSEA, Pentrefelin Free Christian Meeting House, 11. Supply
SWINDON, Swindon Hall Road, 10.45 and 6.30. Rev. P. B. Godfrey
TAUNTON, Mary St. Chapel, 11. Rev. WM. MILLER
TEWKESBURY, Old Meeting House, Ashford Road, 6.30. Rev. O. KIRBY
THORNBURY, Unitarian Church, 10.45 and 6. Rev. ALEC L. FORDEN
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30. Rev. CHARLES EASTON
TROWBRIDGE, Congre. Unitarian Church, 11. Rev. S. SPENCER
WARRINGTON, Cairo Street, 10.30 and 6.30. Rev. ERIC WILD
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11. Rev. L. A. GRIBBLE, 6.30. Supply
WALSALL, Unitarian Free Church, Bradford Street, 11. Rev. R. J. WILLIAMSON, 2.30, Sunday School
WEST BROMWICH, Lodge Road, 11. Children's Church, 6.15. Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11. Rev. MAURICE JOHNSON (also 6.30, first Sunday in the month)
WESTON, Flowergate, 6. Mrs G. W. PARKINSON
WESTON-S.-MARE, Dean Row, 10.45. Rev. A. B. DRAPPING. STOAL, 3. Rev. A. B. DRAPPING
YORK, St. Saviourgate Chapel, 6.30. Mr. W. LLOYD

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7. Rev. COLIN GRIMES
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship. Rev. R. H. PIERSONNEVILLE, 132 Duke Street, Southborough, West Australia
SYDNEY, New South Wales, Unitarian Church, 13 Francis Street (off College St.) 7.15. Rev. D. W. EDMONDS, Manse Telephone LX 3123
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTERILL. Meetings as advertised.
SOUTHED CONGREGATIONAL CHURCH, Agnes Road, Southend (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTERILL

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11. Rev. ANDREW CAMERON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11. Rev. W. P. JOHNSON
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11. Rev. A. P. HEWITT

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnell's Road, 11 and 7. Mr. M. J. WILSON
WELLINGTON, Service suspended — Enquiries — Mrs. Watson, Tel. 40-272

SOUTH AFRICA

CAPE TOWN, Hope Street, 11, Sunday School: 7, Service, Rev. MAURICE C. RAITIO

Change of Address

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SUNDAY SCHOOL ASSOCIATION
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Deaths

Binks—Suddenly, at 27 Parkfield Road, Liverpool 17, on Saturday, September 13, 1958, MIRIAM, dearly beloved wife of the late ARTHUR BINKS, of Pudsey, and very dear mother of MAUD TINDALL.

Gardner—On September 16, in her sleep, Rose (née Clew), aged 83, wife of George Gilham Gardner, of Lewisham Church. Cremated at Hither Green.

Change of Address

Revs. J. B. and Ada Tonkin, 8 Sowerby Croft, Sowerby Bridge, Yorkshire.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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Late Holidays

ENJOY OCTOBER'S SUNNY DAYS. Book now for your late holiday at "Normanhurst", the small, friendly and comfortable Private Hotel in South Coast resort noted for its fine and mild climate. From 7 gns. weekly, including full board, early tea, fresh fruit, gratuities, etc. Twin beds, h. and c., Slumberlands. Two comfortable Lounges. Breakfast in bed—nominal charge. Vegetarian if desired. Best position on Promenade, facing full South; near Sun-Lounge orchestra. Illustrated brochure and coloured town booklet on request. Recommended by Unitarians. NORMANHURST, Sea-front, ST. LEONARDS, Sussex. Telephone: Hastings 4784.

Please listen to—

SAM WANAMAKER

on the Northern Home Service, 8.25 p.m., October 5

and then send to him at

263-287 Mill Street, Liverpool, 8.

An Invitation

SIR,—I shall be grateful to any of your readers who will send me the names and addresses of undergraduates from our churches who are coming up to Oxford. They will be welcome at the services in Manchester College Chapel and to membership of the Society of Worshippers and the University Schweitzer Society, of which the Secretary is Mr. Peter Rowntree, University College, Oxford.—Yours,

Manchester College, Oxford. *L. A. Garrard.*

Simplicitas

SIR,—Let us keep our sense of humour at the least. Many of us welcome the familiar human touches "From My Journal".—Yours,

Winscombe, Somerset. *Millicent Blake.*

A Contrast

In contrast to the treatment of the Rev. R. Sorensen, M.P., by the Stewards of a Methodist Chapel at York, it is pleasing to report that the Rev. W. Waddington, the London District Minister, was invited to conduct the service and preach at the Tuesday Mid-day Service at Kingsway Hall, London, on September 23, by the Superintendent, Dr. Donald Soper. Mr. Waddington was well received and his service much appreciated by a good congregation.

London District Provincial Assembly

AUTUMN MEETING AND SERVICE

Saturday, October 11

NEWINGTON GREEN

In connection with the 250th Anniversary of the building

3.00—Service conducted by the Rev. J. Reece Walker

4.00—Tea (price 1s. each)

4.45—Speaker: Mr. M. E. T. Thorncroft, B.Sc.

Walsall and West Bromwich: The induction of the Rev. R. J. H. Williamson to the joint charge of the Unitarian Free Church, Walsall, and Lodge Road Church, West Bromwich, took place on Saturday, September 20, at West Bromwich. There was a large congregation representing both churches, and many friends from the Midland Union.

The service was conducted by the Rev. H. Maguire, minister of both churches since 1953. The charge to the new minister was given by the Rev. Charles Simpson, of Lye and Stourbridge, and the charge to the congregations by the Rev. L. A. Garrard, Principal of Manchester College, Oxford.

At a meeting following the induction, the Rev. Williamson was welcomed to the Midlands by the Rev. H. A. Gore, President of the Midland Union of Unitarian and Free Christian Churches. Among the many greetings received were the good wishes of Mr. Williamson's friends in Northern Ireland.

A farewell was then made to the Rev. and Mrs. Maguire, and a presentation made to them of a sum of money in a hand-made leather wallet symbolic of Walsall's traditional industry.

Taunton and Bridgwater: The Induction of the Rev. William Millar to the Joint-Pastorate of Taunton and Bridgwater took place at Mary Street Chapel, Taunton, on Saturday, September 20, in the presence of a large number of friends from both congregations. The Service was conducted by the Rev. G. Randell Jones, the District Minister, who also gave the Charge to the Minister. The Rev. J. W. Maw, of Collumpton, gave the Charge to the Congregations. Tea was afterwards served in the Church Parlour and cordial greetings extended to the new Minister.

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